MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons

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Some "Inside" Facts About the Catholic Church

WHY DOES THE CATHOLIC CHURCH USE THE ANCIENT LATIN LANGUAGE?

(By Rev. Thomas F. Coakley, D.D., Pittsburg, Pa.)

Almighty God understands the Latin language, and our prayers are said to Him, not to the congregation.

The Catholic Church is ruled by the most learned and most brilliant intellects in the world. Consequently, they must have a good reason for everything they do or believe. Hence in advance, we ought to assume that if there is anything in the Catholic Church we do not understand, the fault is our own, not the fault of the Catholic Church, and that more education on our part will reveal the reason for such belief or practice of Catholics.

The Catholic Church has been in the business of saving men's souls for nineteen hundred years. She has had more experience than any other institution in the history of the world. She must, therefore, have a good, solid reason for everything she does, otherwise she would not continue the custom. Therefore, when she uses the Latin language in her public and official religious services we know that a very wise motive lies behind the use of Latin.

The Catholic Church uses the Latin language because Latin is **NOT** a foreign language. The use of Latin makes the Catholic Church the only international, cosmopolitan, universal Church, and prevents it from being a mere national Church.

The Catholic Church uses the Latin language because Latin is fixed, stable, permanent, unchangeable. So is the Catholic Church fixed, stable, permanent, unchangeable.

A Catholic learns in his earliest years to follow the services in the Latin language, and wherever he roams over the broad earth, he finds the same holy Latin tongue, the same sonorous Latin phrases, the same unchangeable Latin sentences, the same century-old Latin diction, saturated by the blood of martyrs, and consecrated by saints and sages. This is one of the things that makes a Catholic feel at home anywhere in the world.

Every Catholic prayerbook contains an exact translation of the Latin prayers at Mass and at all other public religious services, so that every Catholic is quite familiar with everything that is said. Ask your Catholic neighbor for a prayerbook, and see for yourself.

The Latin language is used only at the official, public religious services of the Catholic Church. In private devotion, Catholics can say their prayers in whatever language they please; and prayers said by the priest with the congregation are always in their own language.

The Catholic Church is the Church of all nations; therefore it uses a language intelligible to educated people in all nations. It would be difficult to think of the Catholic Church as the universal, world-wide Church of Christ if it used the English language exclusively.

Modern languages are changing continually. The unchanging Catholic Church cannot use a changing medium as the vehicle of its expression.

The Catholic Church uses Latin because Catholic priests and vast numbers of Catholic people know the Latin language. The possession of such knowledge should be a badge of distinction, rather than an objejct of complaint.

To assist at religious services in the Latin language no more interferes with our devotion, than assisting at Grand Opera in Italian, French, or German, interferes with our appreciation of the music.

It is not necessary to understand every word of Latin said by the priest at Catholic religious services, any more than it is necessary to understand every word enunciated by Caruso or Gadski in Grand Opera.

If you want to know what Schumann-Heink or Tetrazzini is singing, you must take a libretto with you; if you wish to know what the priest is saying at Mass, take your prayerbook with you.

The use of Latin beats down national and racial barriers, and tends toward the universal brotherhood of man, since all nations kneel side by side, and recite the self-same prayers, in the self-same sonorous Latin tongue.

Objection to the use of Latin comes, not from Catholic, who appreciate the verbal dignity of Latin, but from non-Catholics who do not know Latin at all. Catholics do not bother their heads about what non-Catholics do; they have quite enough to do to attend to their own business. This would be a good rule for every one to follow.

THE CHURCH OFFERED NO OBSTACLE TO SINCERE INQUIRY

James Gairdner, C. B., LL. D.

(In "Lollardy and the Reformation in England," Vol. I, pp. 507-8)

"The essence of heresy was not erroneous thinking—for all men are liable to that—but arrogance tending to contempt of the decisions of learned councils and the most approved judgments of ancient fathers. The Church offered no obstacle to thoughtful inquiry by which her tenets might be carefully tested, explained, or developed; but she did not love rough treatment of things sacred, by men ill-qualified to handle them.

"It is this state of matters which we now find it so difficult to realize. The right of private judgment is recognized and claimed by every one, and it includes, of course, the right of pronouncing very rash judgments on very insufficient grounds."

(Ibid.—Vol. I, pp. 104-105)

"This statement it is important to note for more than one reason, but chiefly in correction of a vulgar error, which was sedulously propagated by some even in Sir Thomas More's day, and which has been current ever since—that the Church of Rome was always opposed to any translation whatever of the Bible, and to its use by laymen. The only ground for such an insinuation in More's day was the suppression of Tyndale's New Testament, **and of other corrupt translations with heretical commentaries. But the truth is,** the Church of Rome was not at all opposed to the making of translations of Scripture, or to placing them in the hands of the laity under what were deemed proper precautions."

Catholic Church Has Always Stood by the Workingman

Communication in World-Herald, Omaha, Nebr., Aug. 22, 1916.

"I have just read your editorial, 'Justice, Not Charity.' You mention the failure of the Church to protest against the injustice of compelling workmen to labor for less than a living wage, and you add, 'These money lords doled but to the churches and educational institutions a part of the wages they halt retained.'

"I do not know just what your conception of the Church is, but surely you do not mean to tell us that this form of injustice has not received the condemnation of the Catholic Church, and loud enough, too, so that all who would might hear. Twenty-five years ago, at a time when the rights of the laborer received very little consideration from the secular press, the now famous encyclical of Leo XIII on 'The Condition of Labor' was given to the world. This great document has well been called the workingman's bill of rights. Most of the abuses in the field of labor that the secular press has taken up only in recent years were laid bare and condemned by Leo XIII. Wherein has the World-Herald, or any of the other secular papers, ever spoken in such tones as this:

"'But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which though more than once condemned by the Church, is nevertheless under a different form, but with the same guilt practiced by avaricious and grasping men. And to this must be added the concentration of so many branches of trade in the hands of a few individuals so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.'

"The employment of children, and the introduction of women into trades not suited to them, were equally condemned. The doctrine of the minimum wage as laid down in 'The Condition of Labor' has been the guide of at least all Catholic employers. Father Ryan, of the Catholic University and Father O'Hara, chairman of the Oregon minimum wage commission, are among the leading authorities on the subject in this country, and have done much in the cause of this reform. If I remember correctly, Father Ryan was called before the Minnesota legislature when the minimum wage bill was under consideration.

"Surely the pastoral of Cardinal O'Connell on 'The Rights of Labor,' issued about a year ago, should satisfy even the most exacting secular editor. At least it raised the ire of the eastern financial papers.

"You cite a passage from James, and say, 'The Church authorities seem never to have run across the words.' There is not a Catholic child in the United States who has received any instruction at all in the penny catechism who has not been taught that defrauding a laborer of his wage is one of the sins that cries to heaven for vengeance—in Catholic theology being placed in the same category with wilful murder.

"I read many secular papers, but I have received far more enlightenment on the justice due workmen from Catholic authorities than I ever have from the secular press.

"J. J. FITZGERALD.

"307 Grain Exchange."

Protestant Defends the Catholic Church Against Unwarranted Attacks of Minister

A REPLY TO REV. J. A. PHILLIPS.

The Texas Christian Advocate, Dallas, Texas, Aug. 31, 1916.

Having been a member of the Methodist church for twenty-three years, and having been reading the Christian Advocate for a long number of years, I ask the privilege of commenting on the letter that J. A. Phillips, of San Antonio, writes in criticism of Dr. James W. Lee's address to the General Conference of the Methodist church, and the accusations that he makes against the Catholic Church.

Mr. Phillips in the beginning of his letter questions the fact that the Roman Catholic Church is a form of Christianity. We have read similar statements from the same source previously, and the assertion or accusation is not only unjust, but is an indication of a prejudice that should not occupy the mind of any educated religious man. The Roman Catholic Church is as much a Christian church as is the Methodist or any other church, and she administered to the sick and afflicted, the poor and downtrodden, the widow and the orphan and sinners long before the Methodist church was organized. The Catholic Church taught and preserved the Bible, educated the people, encouraged art, sciences, literature and saved millions of souls from hell ages before our church came into existence, and the good work that she has been doing for centuries is still being accomplished in this twentieth century, and the Catholic Church is stronger today than at any time in the history of the world.

Mr. Phillips calls Romanism a religion of authority. The authority that the Catholic Church teaches is one's duty to God, to the Church, to the law of the land under which they live, and that authority that she teaches is the authority that we teach or should teach, and does not conflict in any sense of the word with any political, religious or civil freedom. Neither does it forbid worshipping God according to the dictates of one's conscience, or the freedom of the press or speech. To accuse the Catholic Church of encouraging murder, of teaching theft or cruelty, is making an accusation that is the result of ignorance and prejudice, is unwarranted and sinful. Mr. Phillips cannot find any Catholic priest or bishop that teaches these crimes under the authority of the Mother Church, and he cannot find where any crime has been committed, of which the Church was the author or instigator. He states that Catholics teach theft and practice it. We will kindly ask him to name the church, the priest or the Catholic community where thievery is practiced by the members of the Church and with the approval of the Church. If John McVey, in his Manual of Christian Doctrine, claims that theft is taught by the Catholic Church, then John McVey is no Catholic and the truth isn't in him. The statement that the Church teaches that good Catholics may give short weight and measure to protect himself in business is another error, and sounds more like some of the statements coined by the Menace, or the Yellow Jacket, or Watson's, or some other such publication, than it does from a well-meaning Methodist.

The statement that Catholics offer no help in reform movements against gambling, and that they are taught that gambling is not wrong, is another statement that may be found in an anti-Catholic publication, but can never be found in any Catholic teaching. On the other hand, the Catholic Church fights with all its strength gambling, drinking and all other vices that our churches fight, and in many respects they are more combative in divorce and race-suicide evils. The Catholic Church does not teach that an oath should not be kept, but if it should teach that a wicked oath should not be kept, then its teaching certainly is right, for a wicked oath should not be kept under any circumstances by either Catholic, Methodist or any other denomination. To say that the Catholic religion is idolatrous or is paganism; and not Christianity in any sense of the term, is to make a fight by unfair statements against one Christian church that is saving many souls and performing as great a service for humanity as the Methodist church. Of the sixteen million Catholics that we have in the United States, among whom are some of the best and brainiest men and women, who worship the same God that we do, whose churches are for the widows, orphans, the aged and infirm, the fallen, and whose charitable institutions and institutions of learning are a blessing to the country,—to claim that this Church is pagan and that these people are idolators is to make a statement that is not only in-

(Continued on Page Four)

Editorial Praise of An Exemplary Holy Name Man

THE CAPTAIN WHO NEVER SWORE.

The Grand Rapids Press, Grand Rapids, Mich., Aug. 17, 1916.

"Being set up in authority over the public to keep said public treading the straight and narrow, it is no wonder that policemen come to feel their oats, maybe in bluff and swagger, a bit too much, and upon provocation to voice their feelings in language more colorful than proper.

"This police attitude toward the public is not nearly as noticeable here as in many other cities; only upon rare occasions can it be said to exist at all. For that Grand Rapids has to thank in large measure the departed Captain John Johnson. It was his proud boast—and considering his opportunities it was something to be proud of—that no man, woman or child ever heard John Johnson swear. For forty years he served the city of Grand Rapids. In that time he argued mightily with many a wordy inebriate and many a sturdy vagrant. He planted many a blow where it would do the most good. However, neither principals nor bystanders, inferior or superior, ever heard him profane the air with requests for the Almighty to finish his opponent. He knew how to hold both his tongue and his man; his manners were for week day use as well as Sunday observance, and in the police station he behaved with the same regard for the canons of good taste which marked his hours at home. That, if you please, is downright force of character; a code of courtesy and morals combined which few men feel themselves equal to. Grand Rapids has lost more than a faithful servant; it has lost a man who successfully merged the gentleman into the policeman."

Some Recent Converts, Mostly of the Last Month

Rev. Floyd Keeler, Archdeacon of the Protestant Episcopal diocese of Salina; graduate of the General Theological Society, New York; his wife and little daughter.

Rev. J. M. Hallam, M. A., Oxford University, curate at All Saints' Church, Southsend, London, England; received by the Free Street Jesuits.

Rev. Mr. Vethake, pastor of a Calvinistic church at Koedjik, North Holland, Europe.

Colonel W. Phelps, State Senator, Carthage, Mo., and one of the most prominent Democratic politicians in Missouri; received shortly before his death.

The late John F. Stanton, formerly State Architect of Kansas.

George Formby, the British comedian of Drury Lane, London.

Miss Gertrude Glenn Barrette, San Macros, Tex.; graduate of the Southwest Texas Normal School.

Sir Roger Casement, hanged in Pentonville jail, England, on August 3.

The late Mrs. Charles Waist, Indianapolis, Ind.

Miss Inez L. Dunlap, St. Louis.

Captain James Williamson Wearing, of the King's Own Royal Lancaster Regiment of the British Army.

Sergeant William Crofts, Bermondsey, England, of the British Army in France.

Sergeant C. W. Tanner, of the Nineteenth Battalion of the British Army in France. He has been awarded the Distinguished Service Medal for saving lives in a mine explosion.

Ralph Lee Galt, Washington, D. C.; cousin of the late Norman Galt, first husband of Mrs. Woodrow Wilson.

Professor Eno D. Harding, and his bride, formerly Miss Velva Hales, of Memphis, Tenn.

Ralph G. Criswell, Redondo Beach, Cal., youngest son of A. Criswell, former candidate for mayor of Los Angeles on the Socialist ticket, and the nominee of that party for the Ninth Congressional District in the coming election.

Dr. Thomas Morton Wright optometrist, Pittsburg, Kansas; paternal grandfather a Methodist preacher; maternal grandfather a Baptist preacher.

Dr. Chas. L. Mattfeldt, of Catonsville, Md., a former president of the Board of Baltimore County Commissioners and formerly one of the leading laymen of the Lutheran Church in Maryland. Dr. Mattfeldt was at one time connected with Salem Lutheran Church, at Catonville, and took an active part in its affairs.

Miss Mary Byrne, a portrait painter of some note, who has resided for the last ten years in Rome, has renounced Anglicanism.

John H. Jeffries, Memphis, Tenn.

A unique ceremony took place at Pittsburg, Kan., on Sunday, August 6, when twenty-five neophytes, who had been under instruction for several months, were received into the Church. "Inquiry classes" had been started for their benefit at four different towns in Crawford Co., Kan. On the first Sunday of August they all came to Pittsburg, to make their submission. They were received by Rev. Dr. J. A. Pompeney, pastor of St. Mary's Church, who was assisted in the ceremony by Rev. Albert Muntsch, S. J., of St. Louis, Mo. SCANNELL O'NEIL.

Their Blood, Not Their Religion, Explains Backwardness

MISTAKES ABOUT MEXICO.

The Minneapolis (Minn.) Journal, August 22, 1916.

"It is a common error to think of the Mexicans as a homogenous nation, as one people of definite racial characteristics.

"Few political divisions in the world contain a more polyglot population than Mexico. Ethnologists divide the Indians of Mexico into one hundred and thirty-three tribes which fall into sixteen language groups, although actually fifty-three distinct dialects are spoken.

"It is commonly supposed that the bulk of Mexico's population is a mixed Spanish-Indian race, with the Iberian element predominating. As a matter of fact, nearly thirteen millions of Mexico's reputed population of fifteen millions are practically pure-blooded Indians. Only in a small per cent of the remaining two millions does Spanish blood predominate.

"Some of the larger Indian elements in Mexico are known in the United States—the Yaquis of Sonora for their savagery, the Mayas of Yucatan for their ancient ruins, and the Tehumares for their basketry and pottery. A few years ago the National Geographic Society made an exhaustive study of the Indians of Mexico. One of its investigators stated that it would be easier for a Russian peasant to converse with and understand a Breton fisherman than for a northern Mexico Indian to speak with one from the Isthmus of Tehuantepec.

"The Northern Indians are generally warlike and troublesome, while in the South they are a peaceful, pastoral, childlike people that have hardly changed since Cortez and his mailed warriors came to substitute European for Aztec governors.

One-Fourth of Guard From Nebraska are Catholics

The World-Herald, Omaha, Nebr., Aug. 6, 1916.

(From Buehler Metcalfe, Staff Correspondent for the World-Herald.)

"Camp Llano Grande, Aug. 1.—(By Mail.)—Five Omaha men, second lieutenants in the Fourth and Fifth Nebraska regiments, have been recommended among the twelve second lieutenants for detail with the regulars and will leave for Brownsville the last of the week.

"Only men under twenty-seven years of age were eligible for the detail. Orders for the appointment of the men were received at headquarters yesterday. According to Colonels Eberly and Paul the men will be sent to Brownsville, where they will be distributed among the various commands of regulars stationed in this vicinity. It is understood that they will remain on this detail only two weeks and will then return to their companies.

"Not less than 25 per cent of the 1,800 men in the Fourth Nebraska regiment embraces the Catholic faith. This is a conservative estimate.

"The above information is furnished in response to the following communication, unsigned:

"'Mr. Metcalfe: The question has arisen—how many Catholics and how many non-Catholics? Please take a poll of the Fourth Nebraska regiment and publish result in World-Herald and oblige. Subscribers of the World-Herald. Omaha, July 28.'

"No doubt the request was prompted by the report that the Rev. Father M. J. Grupa, formerly of Omaha, had been recommended by Colonel George Eberly for chaplain of the Fourth regiment to fill the vacancy caused by the retirement of Joseph M. Leidy.

"Colonel Eberly did not care to make any comment on the situation tonight. It is known, however, that his recommendation was made after he had called into conference the entire staff. Under the order of things the colonel of the regiment recommends a chaplain, but the governor appoints. Should Governor Morehead decline to recognize the recommendation of Colonel Eberly for the appointment of Father Grupa, it is not likely that Colonel Eberly will insist upon this appointment."

Bishop of Georgia Points Out the Ignorance on Which Bigotry Thrives

Savannah, Ga., Aug. 24, 1916.

"In the matter of lynching she occupies a recognized supremacy, and the recent session of the Legislature seemed rather proud of this supremacy, since it resolutely turned down a measure tending to the better observance of law in the State; though, to the credit of the Legislature, I must admit that it made it a felony to steal an automobile, and I think that it made it a serious offense to allow hogs to run at large—outside the Legislature.

"Georgia, which attacks the character of Sisters, has also a glorious record in the matter of education. The proposer of this great convent inspection measure wrote a note to one of his colleagues, which commences in this way:

"Dear Comred

"Please read (the enclosed pamphlet) think and pray. And then I am shure you will give me your surport, etc."

"But there is a record given out from educational headquarters from which I find that there are seven counties in this state where forty-four per cent of the white people can neither read nor write.

"Just picture to yourself the usual crowd around the post office as the mail comes in, and when the highly favored genius who knows how to read is found, he is asked to tell them what the great apostle of light and freedom, Watson, has to say in his paper, which has just come.

"There are five counties in Georgia where every other person you meet on the street is unable to read or write. And I am not including in this the colored people. In twenty-seven counties over thirty per cent of the white citizens can neither read nor write.

"I feel quite positive that in these counties there is a very large majority for the Veasey inspection bill. There must be only two classes of people who could by possibility support such a measure—ignorant persons and bigots; and this state enjoys quite a considerable majority of both classes. There are, of course, exceptions to this unsavory record. There is a common opinion, more or less widespread, that the newspapers of a state are a good reflector of, and index to, public opinion.

"In Georgia there are published about three hundred and fifty papers, and out of this number, so far as I can find out, only two papers have condemned this ignorant, vicious and bigoted piece of legislation — the Augusta Chronicle and the Tifton Gazette.

"As the official head of the Catholic Church in this state, I welcome the visit of any Protestant gentleman at any time to any convent, hospital or orphanage under my jurisdiction.

"Who are the persons affected by the bill? They are Southern ladies, the sisters and daughters of Georgia men, who have given up home and ties of kindred to nurse the sick, care for the orphan, teach the children.

"One of these communities of Sisters has a record writ in the story of Savannah's fever-stricken people when it opened its doors to the sick, nursed them and died in the work.

"And a member of this community, as I stood beside her coffin a few weeks back, had on her breast a medal—which I had never seen before, because her modesty kept it secret—which a grateful city gave to one who offered her life for the yellow fever victims, though a merciful God did not demand the sacrifice.

"I have known many of these Sisters as pure girls, whose home life was ideal and whose piety and love of God and mankind for God's sake made them leave behind home to work for the homeless, and bestow on the children bereft of mother that loving care which they had received from their own mother at home. I have seen time and again the

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

10. S. 13th after Pentecost—St. Nicholas of Tolentino.
11. M. SS. Protus and Hyacinth.
12. T. Holy Name of Mary.
13. W. St. Maurilius.
14. Th. Exaltation of the Holy Cross.
15. F. The Seven Dolors.—St. Catharine of Genoa.
16. S. SS. Cornelius and Cyprian.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Who was Cortez, Balboa, Ponce de Leon?

What feast does the Church keep today?

What is the American Federation of Catholic Societies?

When and where did the so-called Reformaiton begin?

Witchcraft—Dealing with the devil, either directly, or through some one else who has a compact with him.

Works of Mercy, Corporal—1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbor the harborless. 5. To visit the sick. 6. To visit the imprisoned.. 7. To bury the dead.

Works of Mercy, Spiritual—1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead.

Worship—Honor or reverence, varying according to the object of it; now generally the name of religious honor, either the supreme adoration given to God, or the veneration given to the Saints.

Answers of Baltimore Catechism Clearly Explained

What is the Sacrament of Penance?

Penance is a Sacrament in which the sins committed after Baptism are forgiven.

Since a person can sin after Baptism, a sacrament to remove such sins is equally as essential as the sacrament of Baptism, which removes sins committed before Baptism.

How does the Sacrament of Penance remit sin, and restore to the soul the friendship of God?

The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

"Whose sins you shall forgive, they are forgiven," said Christ to the Apostles and those who would succeed them in office. God has always dealt with man through accredited representatives.

How do the priests of the Church exercise the power of forgiving sins?

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

The priest acting as a judge who is to remit or retain sins must hear the story of the penitent before he can act reasonably.

"HOW I FOUND MARY BURKE."

No doubt Our Sunday Visitor finds its way into all corners of America, and knowing that many decent boys and girls who were forced to leave my native village, Pallas, Kenry Co., Limerick, because of English persecution, would be glad to learn how I found Mary Burke, who, at the time I discovered her whereabouts, lived with her daughter and son-in-law, Mike O'Brien, in Canal Street, Buffalo. I lived in New York City before coming to Brooklyn. One of my brothers, Rev. P. F. Downes, was, in 1883, pastor of St. Peter's chruch, New Brunswick, N. J. Another brother, John J., was studying at Niagara College, Suspension Bridge. He usually spent his vacations with his brother in New Jersey. At the termination of John's vacation, Father Pat and I accompanied him to the College. Rev. Father Rice was then president of Niagara College.

Having met Father Rice on many occasions, for some unaccountable reason he became much attached to me. The only cause I can assign for his liking me, was that I was a young wild Irish boy from New York. It was on a Saturday—I remember well—and Father Downes was to celebrate the 11 o'clock Mass at the Cathedral in Buffalo on the next day, Sunday. The students' time was up and they were assigned to their rooms. John expressed a desire to accompany Father Pat and me to Buffalo. Our esteemed and talented friend, Rev. P. F. Cronin, was at that time editor of the Catholic Union and Times. Johnny urged me to request Father Rice (God rest his soul) to permit him to have a few extra days. I consented, and the good saintly president granted my request.

We stopped at the Mansion House in Buffalo and were assigned to an extra large room. Father Downes was occupied reading his office when Johnny said to me: "Will, would you like to see Mary Burke? She lives in Buffalo, and I have her address." I was delighted, as many a nice cut of bread and butter poor Mary gave me when we all lived together in dear old Pallas, Kenry. I state here, that every member of our family was a musician. The Downes family was noted as good flute and fiddle players, and no one in the county Limerick could beat them as dancers. I never went on a trip in this country without carrying an Irish box flute in my inside pocket, and it was owing to my possession of that flute that I was able to find Mary Burke. Permit me to explain. Before we left the Mansion House, Father Downes cautioned us to be back early. Of course, we promised. After a long and tedious walk we arrived at Canal Street, and to my great surprise and discomfort, Johnny stated that he had forgotten the number of the house, It was after ten o'clock at that time, and it appeared that every one living on that street had retired for the night. We must hurry back to the hotel said Johnny, or Father Pat will be angry." "I'll find Mary Burke, if she's alive," said I, and opening my double breasted frock-coat I pulled the flute out of my pocket. What are you going to do, inquired Johnny? I am going to play some of Mary's favorite tunes of years ago, as none but a Downes can play them, and if she lives here she will soon make her appearance. Johnny was shocked. He walked quickly away from me. I commenced to play the Dear Irish Boy, and had not finished the first part when a window was raised and a voice was heard to exclaim: "My God, is that one of the Downes." I replied "Yes, Mary, it is Will." She set up an Irish, cry that could be heard for blocks around. Poor Mary came down to greet me, and I shall never forget the warmth of that genuine Irish greeting. Johnny, who had deserted me, returned when the excitement subsided. We could not remain long, fearing to anger Father Downes. We told Mary that her boy, Pat, was to celebrate last Mass in the Cathedral in the morning. Poor Mary got no sleep that night. She hastened to find every one from Pallas Kenry who lived in Buffalo, to tell them that Father Downes was to say Mass in the Cathedral. Father Downes regretted that he couldn't accept Mary's invitation to dinner, as he had previously promised to dine with Bishop Ryan of happy memory.

Your paper has large circulation in Brooklyn, and presuming that many of my Limerick friends are also readers, I thought that many of them would be pleased to know how I found Mary Burke.

W. H. DOWNES.

IDEALS.

"Aim high," is a motto that every young lad should ever keep before his eyes, for if his standard is low he will never make himself felt as a power later on, and he will glide through life taking things as they come and go down to his grave with the realization that he has accomplished nothing.

Boys will have pleasures. All right. It is their nature to enjoy life whilst young and the man who would deny them their rightful enjoyment would be doing them a great injustice. But despite the fact that they are joy-loving creatures they can in some measure prepare themselves when they are young, for their future career.

It is an acknowledged fact that the strongest part of a house is its foundation. No matter how beautiful a structure may appear, yet if it possesses a weak foundation it will totter and its beauty will be no more. We all know that the "boy is the father of the man." Now if in youth the boy is contented with ill-prepared lessons, if he spends his time in the evenings at the movies instead of at home, if his companions are far from ideal, what kind of a man will he be later on in life? It certainly would be a very unusual thing to see this lad when matured into manhood as a leading business man, or as a lawyer, or fulfilling the holy functions of the priesthood. Just as the young tree must be trained to grow straight, so also must the young boy be watched and trained if he would wish to do something great in life.

SURE!

It doesn't do a bit of harm
To grin;
It never causes much alarm
To smile;
Men have been known to laugh while at their work.
Yet win—
With cheerfulness to do their tasks, nor shirk
The while.
So, if you like your job,—as you pursue it,—
And feel like smiling—why, my boy, go to it!

Dear Rev. Father:

In Our Sunday Visitor of August 27, you have the following arithmetical question, viz.:

If a spoonful of yeast will raise fifty cents worth of flour, how much yeast will it take to raise money enough to buy another barrel with?

While the question as it appears is in reality merely in the form of a joke, I have nevertheless tried to place it in the light of a real problem, and append herewith its solution:

If a spoonful of yeast will raise fifty cents worth of flour, it will take as many spoonfuls of yeast to buy another barrel with, as there are fifty cents' worth of flour in a barrel at whatever cost the yeast is per spoonful.

Eh bien! The market price of yeast is now two cents per cake (Fleishman); and one cake equals two teaspoonfuls.

There are fifteen times fifty cents worth of wheat flour in a barrel at the present date. Therefore it will take fifteen spoonfuls of yeast to raise money enough to buy another barrel, since a flour barrel is worth but fifteen cents.

Avez-vous compris?

Sincerely yours,

JOS. H. HOFSCHNEIDER.

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Not All Which Followed Reformation is Do to It

(Continued from Page One)

antiquity. What has been done in the way of public charitable establishments by the government in Protestant countries certainly cannot be due to Protestantism; for it furnished nothing of the kind for a model. Indeed, wherever they have been founded, it has been, not by Protestantism, but in spite of it; for the world in founding them has had to go against the sect, and give up prejudice against the Church, at least so far as to imitate, as best it might, Catholic institutions, rebuild what the sects had destroyed, and thus far rehabilitate Catholicity. Protestantism originated such establishments! Why, the wonderful success and happy results of the Church's time-honored and countless monuments and means of charity were the very things which pointed out to Protestant governments the only likely way of making up in some measure for the horrid deficiency everywhere felt in the Protestant world, and which the Reformation had created by its rejection of Catholicity and its charitable foundations. The selfish nature of private opinion would never even have dreamed of such lovely things, if the benign and beautiful forms of benevolence everywhere called up by the inspirations of Catholic charity had not gleamed like a bright vision across her weary and slumbering eyelids. Such monuments no more belong to Protestant charity than the religious and Gothic architecture of certain sectarian institutions, in this and other cities owes its origin to Protestant genius. Both the one and the other are but poor attempts at copying what always sprang, fresh, glowing, and spontaneous, from the fine mind and big heart of glorious old Mother Church, even in the so-called "Dark Ages," as well as in the earlier times.

But what, in fact, has been the success even of these institutions, borrowed along with much practical experience from the ancient Church, and now maintained and directed by reformed governments and Protestant associations? We see what it has been, everywhere, in the present frightful condition of the lower classes in all Protestant countries. Millions, appropriated to build and sustain every species of them, fail utterly to purchase what the prayers and faith of the Catholic Church have in all ages abundantly called forth without bribe or salary; and the truth beams out to all eyes not wilfully closed, that it is not enough to build and furnish a hospital or poor-house, and asylum or a farm-school, and hire men and women to watch over them for a livlihood. More reliable means than can be secured by "cash payments" must be obtained, or institutions of public beneficence will only serve to aggravate the evils they are intended to cure. Take men and women of sound minds and expansive hearts, apprenticed from earliest youth to meekness and benignity; school them in austerity and self-mastery, discipline their will and understanding by prayer and deep meditation, and fire them with the resolution to consecrate their whole being, to employ the whole course of their lives, and to devote their undivided energies to the cause of charity and deeds of benevolence; give some of them hospitals for their homes, the sick and suffering for kindred and friends, to minister to those they love with the warmth of divine charity for their only thought of pleasure; send others abroad to the abodes of the weak and the afflicted, the infirm and the destitute, and let them look forward to no happiness but such as is measured and fashioned by their presence tenderness and kindly care; give others still for their families the groups of poor children they gather around them, and allow them to spend their lifetime with no thought on earth but that of moulding those young hearts to goodness and worth—of forming them for heaven;—do this, reformers, if you can, and you will have secured for humanity an amount of solace, succour, and relief which all your millions can never purchase through the agency of mercenary superintendents and overseers.

A FOOLS PARADISE.

My faith is not in thin veneer—
I care not for the Devil's sneer.
It permeates my very soul,
And lifts mine eyes to heaven's goal.
I know thee, faithless wicked world,
I dwelt once in thy giddy whirl.

A word I say unto the wise:
"Beware, for Satan underlies
Your wanton life and share in vice."
Repent, ere Fate casts her loaded dice!
Oh, stagger not upon the brink—
Return and seek the MISSING LINK!

A woman of the world was I—
A vampire cast in lustful die.
I ran my rope unto the end,
Indulged in passion, vice, and sin
Until I heard the Master's voice—
And then—alas! I made my choice.

Misfortune, misery, and loss
Will often help us count the cost,
Of being Satan's patron great.
I warn you ere it is too late;
I give to all this good advice—
The world is . . . . A FOOL'S PARADISE.

—Irene West.

APPEALING TO RELIGIOUS PREJUDICE.

St. Louis Post-Dispatch, June 27, 1916.

"The Post-Dispatch's report of the meeting of the Independent Voters League proves continuing activity on the part of this secret orgahization to arouse religious prejudice and hatred and to inject them into politics. The presence of several candidates indicates that there are men seeking office who are willing to profit by the vicious influence.

"The masked demagogues who are trying to divide the people on religious lines are doing even more pernicious work than those who are trying to divide the nation's racial lines.

"Genuine Americans should resent this kind of political villainy as a vicious attack on American principles and institutions. Their condemnation of it should be registered at the polls."

CHARITY OF CATHOLIC HOSPITALS.

We have spent a few moments looking over several reports, which are annually printed by the Sisters in charge of Catholic hospitals, and we have been astonished at the number of people who receive treatment in these institutions wholly gratis. The latest report that has come to us is that of St. Peter's Hospital, Brooklyn, N. Y. During the year just closed, 3,001 patients received treatment covering 60,980 days. Now, for 38,269 of these days not one dollar was received from any patient or his relatives. This means that during nearly two-thirds of the year, the Little Sisters of the Poor of St. Francis were ministering to their charges out of pure love for God and neighbor.

FANATICAL POLITICS.

"We regret to say that Florida has become the center of the most fanatical, the most venomous anti-Christ political movement ever attempted since the days of the Know Nothing party. That their stand is against the Constitution of the U. S. seems to play no part among this extreme gang. Of course if history repeats itself as no one can doubt that it will we have but to wait and only for a short time now until the end of the rope is reached and the gang hang themselves by their contempt for liberty and honest law. We have forseen for several years that some such ending of the so-called reform gang, rule or ruin crowd, but it has arrived sooner than we expected."—Tropical Topics, Modello, Dade County, Fla., June, 1916.

"Are you building air-castles in Spain, Mr. Jones?" said a landlady to a boarder, who was thoughtfully regarding his coffee cup.

"No, madam; only looking over my grounds in Java," replied Jones.

Georgia People Asks How People Can Tolerate, etc.

(Continued from Page One)

wrong he may be in his position, or what may be its hurtful effects.

"Obviously, every man who voted for the Veazey bill—this 'insult to the sisters,' as Tom Watson boastfully proclaims it—comes under one or the other of the above headings. Either he acted conscientiously, but ignorantly, in voting for this vicious measure—and is, therefore entitled to pity—or he voted against his real convictions, and is, therefore, deserving of contempt.

"Tom Watson, himself, takes no pains to conceal what he intended when he put this bill up to the legislature to pass. With brutal frankness, he says, in effect, that—

"Catholic convents are nothing more nor less than Turkish 'seraglios' where women are kept confined to satisfy men's lust. In God's name! how can the fathers and brothers and friends, or even acquaintances, of these noble, self-sacrificing Sisters of Charity endure such 'insults' any longer?

"That Catholic convents are on a parity with the 'Lion's Houses' of the late Brigham Young, and of other polygamists. In God's name! how can the good people of Georgia, regardless of their own religious beliefs, knowing the sublime life and good works of the Catholic sisterhood, fail to abhor and resent this cruel insult to defenceless women?

"That Catholic convents are 'bastiles,' wherein are kept confined, against the will of some, but with the consent of others, a large number of women for the bestial use of 'thick-necked, red-lipped, pop-eyed, bachelors'—meaning, of course, the priests of the Catholic Church. In God's Name! how can human nature forever submit to such unprovoked, obscene and brutal 'insults'?

"But this is what Tom Watson, boastfully and brazenly, says the Veazey bill means. He instigated this particular piece of legislation for Georgia and put it up to the legislature to pass—therefore, he ought to know what was intended by it.

"It is for The Chronicle to say, and it is for all other God-fearing, liberty-loving, fair-dealing, decent-minded Georgians to say, that he does not, in his analysis and defense of this brutally insulting measure, represent them, or their kind. Rather, that he, and all those who voted with him for this 'insult to the sisters,' went much further, perhaps, than they intended—and insulted the intelligent, right-thinking manhood and womanhood of Georgia.

"In the meantime, it is both the Christian and patriotic duty of such Georgians—knowing and feeling in their hearts that this 'insult to the sisters' is undeserved, unprovoked, and deliberately cruel—to rebuke the men, one and all, who placed this stigma upon Georgia.

"In heaven's name, Georgians, rise and redeem your state from such mendacious bigotry before—as Dr. M. Ashby Jones, one of the greatest Baptist clergymen of the South, put it in his sermon last Sunday—before you reap the whirlwind of religious bigotry that is now being so ruthlessly and recklessly sown.

"Rise in your might and defend the very constitution of your country, which guarantees to every man and woman the 'right' to worship God according to their own conscience—'America's greatest gift to the world,' as Dr. Jones so forcibly proclaimed it.

"But, above all, assert your manhood—the innate respect you hold for tender and virtuous womanhood—the protection which you have ever accorded to the defenseless—and resent this unprovoked 'insult to the sisters' with all the force and indignation of which southern men are capable.

"If such offensive charges were even breathed, much less published broadcast, against any other body of good women in this state, every red-blooded man in Georgia would rise to resent the 'insult,' and, if possible, to punish their traducer. This very thing happened, not so many years ago, when a sensational preacher cast an unwarranted reflection upon what he was pleased to term the 'shop girls' of one of our cities; the outspoken indignation of that particular community and of the state taught him a lesson that he was not quick to forget. No man could wantonly insult any class of women in Augusta, or in any other Georgia town or city today, and live to glory in his act.

"Can it be, then, that these same Georgians will brook this outrageous insult to a band of women who have sacrificed all earthly things to devote their lives to works of mercy and religion? Are such as these less entitled to our respect and our protection than other women of our state?

"Inmates of 'seraglios,' of 'harems,' of priestly 'bastiles'—how can Georgians hold up their heads until they have repudiated the Veazey bill, and the men who, by their votes, wrote Georgia down as a state that even tolerates—much less endorses—religious bigotry in its most virulent form? Or, worse still, that permits innocent and virtuous women—women whose noble calling renders them objects of special respect and veneration—to be publicly insulted without a protest."

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"I can admit, for myself, in my own private thinking, a place in some circles for secret societies. I know there are some members of your committee who oppose all such on principle. On this point perhaps they are right and I am wrong. But no matter. I know that we will all agree that surreptitious, dark, clandestine ways, pass-cards, degrees, initiations, etc., have no place either in the language or life of the church, and that these can never take the place, in Christian nurture, of honest conversion, open profession of faith, frank statement of purpose, and free recognition of the claims of conscience; in short, of church ordinances and the church's sacraments."—Rev. D. M. Steele (Prot.) Philadelphia, Pa.

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A citizen went home from the caucus meeting one night and asked his wife, "Did you commit any error or do anything out of character before we were married?"

"Why, no! what makes you ask such a question?"

"Oh, I didn't think you had, but I was nominated for a town office tonight, and I knew if you had it would all be out tomorrow."

A pompous and opinionated man when discussing a certain matter with a lady, exclaimed: "I know I am right, madame. I am perfectly sure that I am. I will bet my ears on it, madame."

"Do you think it right to carry betting to such extreme lengths?" quietly responded the lady.

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After Dinner Story

"In the Path of the Conquerors"

A Romance of Spain's Great Day

Written for O. S. V. by Mary Brokson Littleton, Chattanooga, Tenn.)

CHAPTER I.

San Jago.

(Continued)

As the young cavalier finished, a burst of applause greeted him, and also a low murmur of resentment which hastened his departure. Ponce De Leon looked after him admiringly.

"Oh, youth, youth, how glorious thy enthusiasms! How beautiful thy loyalty! I'd give half, ay, all that I possess to lean my declining years on that young soldier and call him son. All the fifty races that mingled to make Spain heroic live in him. There spoke the disciplined Roman and smiled the beauty-loving Greek. There in his voice is the wild joy of the Goth in victory; and over his spirit the mystic light of the Visigoth. Like unto him in fire and power of action are those who bathe in the golden Fountain and come forth clothed in immortal youth."

"Who is he?" asked Velasquez.

"He is," said Narvaez, "of that band whom Cortez sends to Grenada with gold and silver by the ship-load with which to bribe the favor of the Emperor."

"Follow fast upon his footsteps, Captain Gomez," said Velasquez; "note the direction he takes, ere he reaches his ship, seize him and his brother conspirators and bring them in chains before me. By the splendor of God, the treason of this upstart Cortez must be cut down root and branch."

While this order was being given, Ponce De Leon slipped out and warned Ferdinand De Soto, (for he it was who had defended Cortez) of his danger, so that before the officer, Captain Gomez, had called out his dragoons, the battered old ship freighted with the hopes of the conqueror was far out in the mists of the Atlantic.

When Ponce De Leon returned, Pizarro was urging upon Velasquez the fitting out of another Armada for the conquest of El Dorado, which he declared exceeded Mexico in gold as far as the sun exceeded a rush light. But Narvaez who exercised a fatal influence over Velasquez, opposed Pizarro, and thereupon followed hot words and a life long feud between these two officers.

"Are you not a half brother to Cortez?" asked Naravez, sneeringly.

"Our fathers are said to have been the same," said Pizarro. "My peasant mother never spoke his name to me."

"Rebellion is in your blood," said Narvaez. "Your enterprise would but repeat that of Cortez. Have you, my Lord, considered the claim of Don Inigo De Oliverez to command your fleet?"

"He has not spoken to me on that subject," said Velasquez. "Is he a capable seaman?"

"Oliverez," said Pizzaro, "fights, but not for glory. He fights for gold and his battles are mostly with dice."

"Envy, foul envy, Pizzaro," cried out Narvaez. "Oliverez was with me in Mexico and one of the few who remained faithful to me. He commanded the Indians who accompanied my expedition."

"The less said of that expedition the better," said Velasquez. "It was not creditable to anyone. Olivarez, you say, fights for gold. Does he obtain it?"

Pizzaro shrugged his shoulders. "I know not the amount of his wealth. He lives in magnificence, is attended every day at table by twenty nobles each with a chain of gold around his neck; he dresses richly and bears himself at all times like a man of means. Have you not noticed how subservient the people of this island are to him and how the Indians heed his slightest command?"

"What know you, Narvaez, of the wealth of Olivarez?" asked Velasquez.

"He is the richest knight in New Spain. The dungeons of his castle are filled with chests of gold and precious stones. He could maintain the army of the Emperor with ease."

"How came he so rich?"

"Dice," said Pizzaro, "and Indians who bring tribute of the gold and pearls found in these regions."

"Think you he is loyal to me, Narvaez?" asked Velasquez.

"As loyal as ——," said Narveaz, hesitating for a word.

"As conspiracy," sneered Pizzaro.

"Speak plainly, Pizzaro. I am not a man for hints and innuendoes," said Velasquez, angrily.

"Then plainly, my Lord, Olivarez is even now accused of a conspiracy to seize your person and that of the Bishop and other high officials as the preliminary step to the establishment of an independent Empire in New Spain. He is in correspondence with a rich Jew in Granada and with the Moor called Omar, the Lion of God."

"Shades of Julius Caesar, conspiracy is in the air, rebellion in the sea and treason in the very food we eat. How learned you this, Pizzaro?" asked Velasquez.

"He learned all of this," said Narvaez, "since he has heard that Olivarez is a candidate for your favor. Mere idle gossip, my Lord. Olivarez is as true to you as I am, and that is saying much for him."

"The richest man in New Spain! vaults filled with chests of gold and precious stones," said Velasquez, musingly, becoming suddenly oblivious of those around him. "Why, gold is what I need! gold, gold, gold; give me gold and all my plans will start into instant life and action." Rising he courteously dismissed all who were present, save Ponce De Leon, Las Casas and Narvaez. Then to an attendant he said:

"Request the presence of La Senora, the Duchess De Velasquez."

"Are you positive of the wealth of Olivarez, Narvaez?"

"What proof have you that this report is more than romantic gossip?"

"The proof of my own eyes! I aided him to reckon up his winnings in Mexico, and one night he took me into his vaults and showed me his wealth."

"Her grace, the Duchess Katrina van Zandt de Velasquez," called one of the attendants, as that lady entered and gave her hand to be kissed by the knights present.

"Katrina," said the Duke, who was direct to bluntness in his speech, "our niece finishes in June her course of study at San Ildefonso. What think you of providing her with a husband from among the knights of New Spain? She is my twin sister's daughter, doubly mine in affection and mine by the spiritual consanguinity of god-fatherhood. I had this day a letter from her father, D'Avilla, Governor General of far off Darien, concerning her marriage. In this matter of first importance he gives me authority to act for him as I think best."

The Duchess, fair and phlegmatic, had arrived at the comfortable solution of domestic problems by a decision to agree in all things with her liege Lord, and when asked advice upon any subject to first find out what he wished her to say and to frame her answer accordingly. Here, however, was a difficulty, a new subject was sprung suddenly upon her, and no suggestion as to the Duke's opinion.

"Well," said Velasquez, "have you no interest in the happiness of the girl?"

"Is she not rather young for marriage?" the Duchess ventured, timidly.

"Too young, madam!, By St. Jago, would you have her wait until she is mummified with age? Too young, and she eighteen this coming Christmas?"

"I defer to you in this matter," said the Duchess. "My heart would have Ysabel abide longer with us, but my judgment tells me that in this, as in all things, you are right."

"Spoken like a philosopher, Katrina; know you one Conde Inigo De Olivarez?"

"I have a slight acquaintance with him, my Lord."

"What think you of him as husband for Ysabel?"

"I would rather your grace would say first."

"But, zounds, Senora, I am not decided on that point."

"What think you of him, Narvaez?"

"Olivarez," answered Narvaez, "is of noble birth; the Moorish taint in his blood comes from a Princess of the Royal House of Yusef. He is rich and therefore powerful, young and therefore of suitable age; he is a bachelor and therefore eligible."

"Narvaez," said Velasquez, "I well believe you are my good friend. What think you of the gentleman, my Lord Bishop?"

Las Casas, whose reputation for plain speaking was proverbial, replied: "I like not the Conde Olivarez. He rarely attends Mass, never receives the Sacraments. I have never been able to interest him in any enterprise save that of making money. His standards are commercial." Did ever a daughter of the house of Velasquez wed a merchant?"

"No," said Velasquez, curtly. "Are you acquainted with the Conde, Senor Ponce De Leon?"

"I know him by reputation," answered Ponce De Leon. "The Indians believe that he worships gold, and when his displeasure threatens them they dance and pray and offer food to a pile of gold, saying, 'Let us sacrifice to the god of the master that he may not take our lives.'"

Velasquez sat for the fraction of a minute in thought and then spoke: "How truly has it been said 'In the multitude of counsel there is wisdom.' By the light of your judgment, gentlemen, and with the aid of your advice, I have come to a final conclusion."

"And that is? —," said the Duchess, her lips wreathed in approving smiles.

"To send for the Conde Olivarez, and offer him the hand of our niece in marriage."

"But, my friend," demurred Ponce De Leon, "you would not dispose of your niece's hand without consulting her. In my and your youth we made our suit for a long time to a fair and virtuous maiden. We undertook noble and chivalrous enterprizes to please her. For her sweet sake we sought to become as valiant as the Cid, and as pure as the angels in Paradise; and when we had won her, we swore fidelity to her before the priest and the Church. But to take her without knowing whether or not she cared for us. Oh! the Spanish knight of my youth would have scorned so base a deed. From any part in this affair, I pray you hold me excused. I have letters to write and must early return to Porto Rico. I bid you good morning."

"We will see you at dinner," said the Duchess.

"At dinner, fair senora," and kissing her hand the romantic old knight retired.

(To be continued)

Men can use no better arms to drive away the devil, than prayer and the sign of the cross.—St. Teresa.

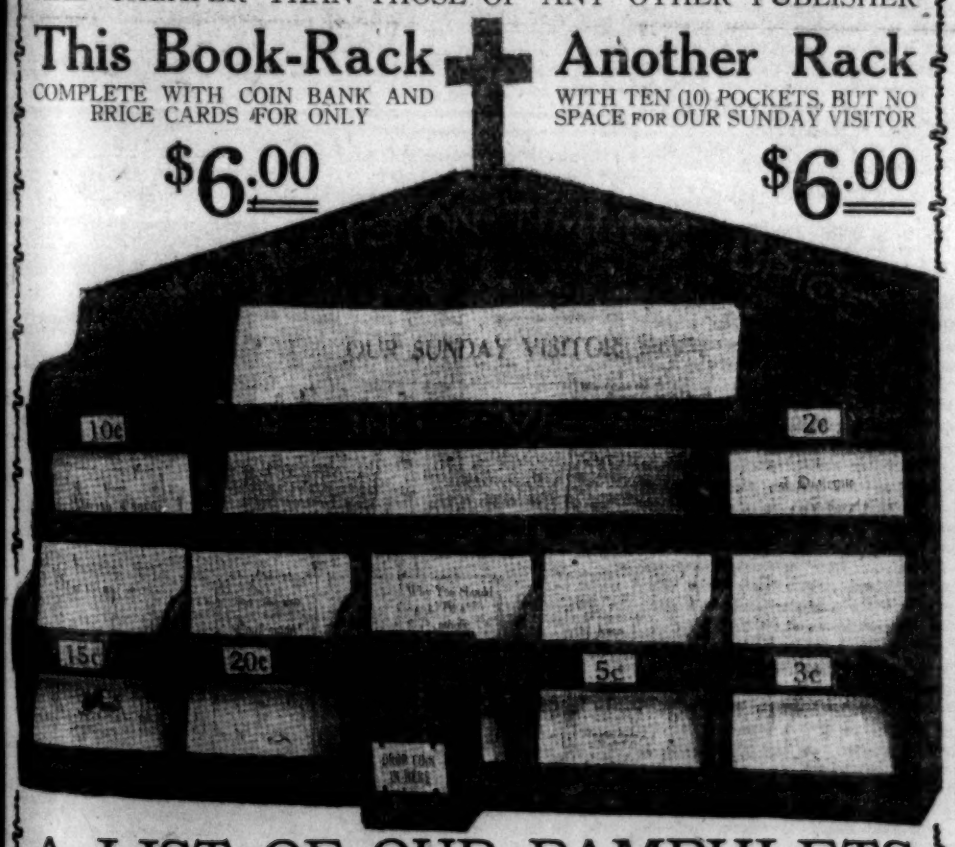
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OUR SUNDAY VISITOR, HUNTINGTON, INDIANA

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

SOCIALISM AND THE CHURCH.

(Continued from last week)

Do the authorities of the Church generally endorse, or hold, the sentiments expressed by the Rev. John L. Belford, of Brooklyn, some years ago, in his church paper "The Nativity Mentor," that "Socialists are the mad-dogs of society and should be silenced, if need be, by the bullet."

The Church authorities have certainly taken no cognizance of that remark. However, we have no reason to believe that they, or any other friends of decency and justice, would refuse to endorse Father Belford's sentiment, when it is read in its proper setting. The learned Brooklyn priest was writing about Ferrer, in April, 1912, and was justifying the execution of this notorious instigator of wholesale pillage and murder by court-martial. It is unnecessary to recall here the disgraceful incidents that characterized that orgy of riot and bloodshed, known to the Spaniards as "the bloody week of Barcelona." It was the Socialists of the Ferrer type that Father Belford called the "mad dogs of society": rather a becoming title, we maintain. Father Belford did not advocate that individuals take into their own hands the slaying of such cowardly fellows as Ferrer; but that organized society rid itself of these inhuman beasts, who made war, be it remembered, not on men but upon defenceless women, "by fines, imprisonment, and, when necessary, by the rope, the chair, or the bullet."

Why, by the way, did our questioner conceal the connection in which Father Belford used the phrase quoted by him, thereby representing him as saying something quite foreign to his mind? Does he consider such tactics honest?

The Church claims to be infallible in matters of faith and morals. Why then does she not pronounce her infallible decision upon, and point out the men, or government, to blame for the horrible war now deluging Europe in blood? Can it be claimed that this world tragedy, wherein more than half the inhabitants of the globe are engaged, involves no moral question? Is no government, or nation, or ruler, or ruling class, guilty before God and the world of precipitating this war and causing millions of men to be slain, and thousands of towns and homes to be destroyed? Why cannot the Pope, if he is infallible, declare which is the guilty government? Widows and orphans in multiplied millions are being made by this bloody war. Cannot the Pope tell us which is the nation, or government, or emperor, or czar, or ruling class, to blame for it all? Or is it possible that he does not know? Or is it not barely possible that he knows where the guilt lies for this bloody butchery of so many millions of the world's workers, but, for prudential or diplomatic reasons, declines to name the guilty? The workers of the world did not provoke or start this war. They had nothing against one another. They had originally no blood-thirsty desire to slay one another, and appropriate the "property"—the small belongings—of their slain or conquered fellow creatures of other countries. No; the workers of the various nations, were trained and incited by their industrial masters and professional patriots, both religious and political, to engage in this bloody business.

It is possible—even very probable—that both sides in this unhappy conflict believe themselves to be in the right; believe that they are fighting for a just cause and repelling the attacks of indefensible aggressors. Even in a neutral country like ours impartial minds are as divided in attributing the blame as the belligerents themselves. Wise men agree to leave the solution of this perplexing problem to the judgment of the future historian, when all the evidence pro and con can be gathered and weighed impartially. In the face of the existing uncertainty would it not be madness on the part of the Pope to set himself up as a judge of the belligerent nations? He has no means of arriving at a conclusion other than the rest of us. He is not specially enlightened from on high, or protected against error, in a matter of this sort, which is altogether outside the scope of papal infallibility. Pope Benedict is not wasting his efforts trying to prove either of the belligerent leagues unjust aggressors; but he has not ceased pleading with both sides for peace. Though up to the present he has failed in this, he has succeeded in bringing about the amelioration of the lot of the permanently disabled prisoners: he is getting them back to their homes and to the care of their loved ones.

It is not the workingmen in ours, or any other country, that declare war; that function belonging to the executive and legislative departments of the state. So far as we are able to learn, the workmen of all the nations at war are willing fighters. Even the Socialists of these warring countries, who used to boast of their international solidarity, and say that they could not be got to fight each other in the interests of their moneyed masters, have forgotten all about their erstwhile protestations and they are slaughtering each other as eagerly as their companions, who never heard of International Socialism. Evidently blood is still thicker than water. They realize that they are fighting for something better than some other workman's property and that the cause of their leaders is in every sense their own.

Is it not a fact that, for example, in Germany all Christians, good Catholics included, hold that Germany and Austria and Turkey are blameless and are justified in using their well trained man-slayers, euphemistically called soldiers, to slay the French, the English, the Serbs and the Russians, as fast and as many as they can, in the interest of Germany and her allies? Is not God besought in prayers and masses to aid the German armies to kill and slay and destroy their enemies? And the Pope does not condemn the Germans for it, does he? Is it not a fact also that in France or England, or Russia, it is held to be right by the Church, both Catholic and Protestant, and by the Orthodox Greek church also, to kill and slay and destroy as many German soldiers and as many Austrian and Mohammedan allies of Germany as they can, destroy their property, seize their territory and do them all the damage they can? In the allied countries it is held by the ruling classes and their political and religious supporters to be a virtuous act, and a religious and patriotic duty, to kill and slay (not to say murder) Germans, Austrians, Bulgarians and Turks. And the Pope, though a neutral himself, does not censure or condemn his children in the allied countries for killing his children in the central empires, does he? If you were a priest in France, would it not be your "patriotic and religious duty" to say prayers and masses for the success of the French arms over Germany? If you were a priest in Germany would it not be your "patriotic and religious duty" to say prayers and masses, as the German priests there are doing, for the triumph of German arms over France? And the infallible Holy Father the Pope, would not censure you for such prayers and masses, would he? Could you explain how it comes about that it is all right in France for the French to kill Germans, and at the same time all right in Germany for Germans to kill Frenchmen? Are both sides right in this war? Is not the reason why the Church in Germany holds that it is right for German soldiers to kill the French is because the German ruling class, through its mouthpiece, the German government commands them to do it? And is not the reason why the German ruling class orders German soldiers to kill the French, destroy their towns and seize their territory, is because the German ruling class believes its material interests will be thereby promoted? And is not the reason why the Church in France and in Belgium holds that it is right, a patriotic and religious virtue, for the French and the Belgian soldiers to resist and slay the Germans is because the ruling classes in France and Belgium direct them to do it? And is not the reason why the ruling classes in France and Belgium direct their soldiers to kill and slay all the Germans they can is because they believe their material interests will be best served thereby? And does not this prove that the most powerful motive that impels men and nations and classes to action is the motive of material interests? And does not this clearly prove that the materialist conception, or interpretation, of history, as the Socialists teach it, is true?

Our questioner, being a blind believer in the materialistic conception of history, must needs explain every occurrence in the world as the result of economic conflicts. If the facts contradict the theory they must, by hook or crook, be brought into agreement with it. You have just seen how laboriously he tries to prove the Socialist contention that even religion is born, not of a supernatural revelation, but out of the material interests of class antagonisms. We Catholics, it is said, are what we are, do what we do, and believe as we do, simply because the moneyed power so dictates. According to this view the Catholic Church is a purely human institution; its doctrines and moral code have been devised by a mercenary priesthood to protect the wealthy in their possessions, no matter how acquired, and who, by their preaching, the confessional and their personal influence, keep the workers in willing subserviency. They make of religion and the Church the most degraded things on earth. Then with an almost unbelievable simplicity the men, who hold and propagate such outrageous views, express surprise when we declare that a consistent Catholic cannot be a Socialist, and that Socialism is essentially a system of irreligion and atheism. We think it needless to notice in detail the points brought forward by our questioner. Of course the Christians of the belligerent countries offer prayers and masses for the success of their respective armies; for the reason that each nation believes itself to be in the right. To say that priests offer their masses and preach, as ordered by their civil governments, is nonsense. We would remind our questioner that the materialistic conception of history, as understood by Socialists, eliminates every motive except the economic one: the economic factor is not one of several—that would not be a "discovery," since it was recognized from the foundation of the world—but the only one. There is a difference.

(To be continued)

Troubled, Indianapolis — Yes, call his attention to it if it is likely to be repeated.

Emmitsburg, Ia.—We answered this question five or six times in the past.

S. A. K.—No. Both knowledge and consent are necessary; you should try to have your doubt solved correctly.

A Very Anxious Friend—A Mason who joins the Catholic Church is *not* obliged to reveal the secrets of Masonry.

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OUR SUNDAY VISITOR

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REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, SEPTEMBER 17, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper.

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

THEY NEED AMERICAN PRIESTS.

In consequence of our recent appeal for students to prepare themselves for the priesthood, and to select one of the needy dioceses for their field of labor, several boys from different sections of the country are ready to go to college. We realize that young men in the East and North must have brought to them in a vivid way the crying necessity for priests in these places before their zeal can be properly aroused. The enclosed letter is one of many which we have received since making our appeal:

Flagstaff, Arizona, August 22, 1916.

"Rev. Dear Father:

"I enclose check for $25.00 to help in your work to provide priests for the South and West.

"I think it a most important movement. The Catholic Church seems to be the only institution in the Southwest that has not attracted American talent. Business men, professional men, denominational clergy, dentists, teachers, blacksmiths, carpenters, bankers, farmers—every class of Americans seems to be able to find work to do in the great Southwest, except the American-born priest.

"The ranks in all lines are filled by recruits from the older states; in fact, they are scrambling over one another to break in; in the case of the Catholic clergy alone does it seem that those of foreign birth only are found to till the soil, and there is no great rush even from them. Foreign bankers are no doubt experts, but foreign-born bankers in the southwest could meet the demands of American business men only in a puttering sort of way.

"There is a great field for the American priest in this undeveloped country; may your splendid plan start them this way at least in the wake of the American business man, since now it is too late to come as his precursor, which should be the normal course. It is a reproach that only the Church, of all the important factors in the life of this southwestern country, is unable to do its work with native-born Americans, and I think it is not too much to say that until this condition is remedied, its functions will be of comparatively minor force in the community.

"Very respectfully,

"M. J. RIORDAN."

This letter is from a man who is most conversant with conditions in a diocese which is only a sample of what several others are. When Catholics elsewhere in our country will be able to see the situation as he does, we feel that they will rise enthusiastically to ameliorate it, both by moral and material support, that they will pray the "Lord of the Harvest to send laborers into this portion of His Vineyard", and that they will assist young men, who have the zeal and love of God in their hearts, but are possessed of little of the world's goods, to pursue the course of study required for the Catholic priesthood.

WHAT "IF"?

According to newspaper reports from different sections it would seem that many cities of the United States are on the verge of bankruptcy. New York found it necessary during the past year to reduce the working hours of several thousand city employees, because it did not have the money to pay them; Toledo has been compelled to curtail its police and fire force by one hundred men, and to close six engine houses; Cleveland needs new schools, and cannot afford them because of having reached the taxation limit. A bond issue of $1,000,000 was issued a few months ago, but it has all been used up. The city now faces great congestion in the schools. These are only a few instances of similar conditions which obtain in many cities of the country, and they prompt us to ask: What if the Catholic Church closed all her parish schools? What if Catholics represented that they would begin to do not only what they have a right to, but what our enemies are insisting that they do—patronize the public schools? New York City has two hundred and twenty parish schools. How would the city raise the funds to purchase one-half that many new school sites and erect adequate buildings thereon? How pay the teaching staff which would be necessary to instruct more than a hundred thousand additional pupils? What is true of New York City would hold equally good of Cleveland and Toledo, because they have probably even more parochial schools in proportion to the size of the respective cities. The reader will readily understand the extent of the service which the Catholics of this country render to their respective communities, and our enemies would well realize it, if Catholics decided to discontinue the service.

READ THE STORY.

We call the attention of our readers to the story begun in our last issue. Many readers of every publication are more interested in its stories than in its heavier contents. Now, while we do not want this to be true of the readers of OUR SUNDAY VISITOR, we have been trying to give them something light as well as instructive in our stories. Our new serial, "In the Path of the Conqueror", is an historical novel, dealing with a romance of old Spain, and should be read for its educative as well as for its entertaining features. The writer of this story is Mrs. Mary Brabson Littleton, of Chattanooga, Tenn. This lady belongs to the Chattanooga Writer's Club, is vice-President of the Nancy Ward Chapter, D. A. R., historian of the Kosmos Club, and a member of the Legislative Committee of "The Woman's Club" of her city. Her novel will be published in book form after it has run its course in the columns of OUR SUNDAY VISITOR.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

CATHOLIC ORGANIZATION.

Whatever signal success the enemies of the Church have achieved against us in the past has been due to organization. Individual efforts, no matter how determined, can accomplish little except in so far as they may stimulate men to unite for a common purpose.

The children of the world have never failed to learn this lesson. It was thus—God permitting it—they compassed the death of Christ, and it is thus they have sought to bring about the destruction of His Church. Their method is nowhere more perfectly illustrated than in the life of our Divine Lord.

Jealousy and hatred had long smouldered in the hearts of the chief priests and Pharisees, though they dared not publicly apprehend Christ. But their rage at Him and their dread of His success could no longer be suppressed when He performed the great miracle of the raising of Lazarus from the dead. That display of Divine power, which should have converted them if their hearts had not been hardened and their eyes blinded, was only the occasion of bringing them together for concerted action.

"The chief priests, therefore, and the Pharisees, gathered a council and said: What do we, for this man doth many miracles?

"If we let Him alone so, all will believe in Him; and the Romans will come, and take away our place and nation.

"But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

"Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."

How admirably the enemies of Christ and His Church have always justified their nefarious activity. We still behold them alleging the same reason of patriotism in our own day. They are again plotting in secret hoping that the day may come when they may deal with the Church as His enemies dealt with Christ. The death sentence is written in their heart, and gladly would they execute it. Organization is the means that they are using.

The wisdom of the world must not be ignored by us. Organization is the natural method of success. It is by this we must in turn defend the interests of Christ and of His Church. It is by this we must save ourselves from destruction. It is the one efficient counter-method if we would battle effectively for the cause of God.

Organization can not only save us from destruction—for the Church herself can never be destroyed—but can be made the means of accomplishing boundless good for the bodies and souls of our fellowmen. By organization we can become a mighty power for relieving the distress of the poor and afflicted, for furthering the cause of right and justice, for helping to bring the truth to the knowledge of the world, for upbuilding everywhere the Catholic Church and the Catholic school after the mind and heart of Christ. We can overcome the crassness of ignorance that may still exist on the part of some who have been deceived into beholding in the Church a peril to our nation, while we can disarm the bigotry of others who in our day are repeating against her the iniquity and hypocrisy of the chief priests and Pharisees of old.

Every Catholic must therefore consider it a point of duty to join in the work of Catholic organization. Mere membership in a Catholic society is evidently not sufficient, but active and efficient membership is required. We must help to do our share in seeking to lift our organizations out of the narrow sphere of selfish interests and make of them effective instruments for progressive work, for the fearless defense and zealous propagation of the Church of God. In the social, educational and religious field they should be signal and foremost, that the eyes of the world may be turned to them, not indeed for their own glorification or for ours, but for the great glory of God in all things and forever.

We are living in a period when apathy means defeat, and indifference is criminal. We have in the past been too much disinclined to public activity in the cause of Christ, but we must hereafter do violence to ourselves and bravely overcome our inherent inclination to reticence and ease. Our minds, our hearts, our hands, our means, must be placed at the disposal of the propaganda for strenuous, efficient, universal Catholic organization. We must conquer ourselves for the love of Christ and He will help us in turn, by His bountiful grace, to win the world for Him. This is the one thought that should inspire us, the one motto that should be written upon all our banners: "The World for Christ!"

Readers Speak to Readers

Woonsocket, R. I., Feb. 18, 1916.

Mr. David Goldstein.

Dear Friend:

I take the liberty of addressing you in this way because you have indeed proved a friend to me and mine.

Just about one year ago you gave a lecture in this city, and at that time I had the privilege of meeting you, as you may remember. I was then tottering on the brink of an abyss of moral and mental ruin, the horrors of which I dare not now review. There is no more stubborn man in this world than he who once rejects the truths of our Church and allows his mind to be filled with the poisonous fumes of so-called Socialist Philosophy. Such a man was I, but thanks to you and the able manner in which you drove home fact after fact, I was able to see Socialism in its true light and the delusions under which I was laboring.

My mental attitude was reflected in my family life and was the cause of unhappiness to my wife and children as you will well understand. I am not writing this as the result of a moment's enthusiasm, but as the result of one solid year of deliberation.

During that year I have been to confession and made my peace with God, and I wish I could express to you the peace and happiness that has ensued, not only to myself but to my wife and children as well.

Being a working-man myself and having been a member of the Socialist Party, I am in a position to realize to some extent the success of your work here and I can assure you that that success was very great indeed, not alone on some self-styled Socialists, but with a great many men who were half persuaded that Socialism was a very fine thing, and who now realize the insidious falsehoods of the Socialistic propaganda.

Your lecture this year was, as you said, of a somewhat different nature, but nevertheless it was one of the finest expositions of Catholic faith it has ever been my pleasure to hear either from pulpit or platform, and my one wish is that God will bless you in your great and good work.

I take this means of thanking you for what you have done for me, and if in my humble way I can by word or deed assist you and the Knights of Columbus in that work, you may rest assured I will do so.

With the greatest of respect, I remain,

Sincerely yours,
JOSEPH M. FLYNN.

NOBLE ACT OF WILL BECKER, A VIRGINIA CATHOLIC.

Alexandria, Va., Sept. 1, 1916.

Editor, Our Sunday Visitor:

As day broke on September 1st, Will Becker and his family, who reside at Mt. Ida, a little station between Alexandria and Washington, were awakened from their sleep by a conflagration in the house. The house was completely enveloped in fire, but fortunately all the members of the family escaped unhurt, and just in time. Will is a hard-working member of St. Rita's church, Mt. Rita, and has never spared himself when it is a question of his church.

It is only right to record the latest instance of William Becker's truly Catholic spirit of generous self-sacrifice. It has been customary for the clergy attending St. Rita's to deposit the Sacred Vessels used at Mass in Becker's house for safe keeping during the week, as the accommodation in the little church has not yet been provided. When Will was roused from his sleep by the fire, his first though was of the Sacred Vessels. Hustling his family out of the doomed house, he succeeded, after a desperate struggle against fire and smoke, in saving the Sacred Vessels, unmindful of saving his own property, including a considerable sum of ready money, which he otherwise could have saved. All praise to this humble hero, who was ready and willing to risk all, and lose all for the honor and glory of God.

St. Joseph, W. Va., Aug. 14, 1916.

Dear Father Noll:

Enclosed find $10.00 for your Seminary fund. I am sorry I can't make it ten times that.

If some of our good northern people could fully realize the position and hardships that some of our poor Catholic brethren have to put up with in the south, or could they get a glimpse on a Sunday morning of one of the many little missions along the East Coast, Florida, (where there is about one priest for nine missions) kneeling around an altar constructed from a few rough boards on some one's back porch, no doubt they would contribute more liberally to this good cause.

The writer has just received from Stuart, Fla., a little town on the East Coast in the southern part of Florida, a photograph of a beautiful little church that has just recently been built with the help of some of our northern people who go there to spend the winter. This is the only Catholic church within forty miles, and the little congregation, which worked so hard (and the privilege of having services in the city hall having been denied them, because they were Catholics) have all reason to be proud of their little church.

Very truly yours,
MISS ANNA KLUG.

Leavenworth, Kans., July 15, 1916.

Rev. and dear Father Noll:

In the issue of Our Sunday Visitor for July 16th, answering the question: "Do Catholics accept Llorente's statement as correct when he says that the Spanish Inquisition burned 31,000 persons and punished 290,000 in some other fashion?" you have given a splendid reply; but I think it could have been made stronger by further proof of Llorente's lying statements, as the following quotation from the Faith of Our Fathers will show, pages 290 and 291: "Let us now present the Inquisition in its true light. In the first place the number of its victims has been wildly exaggerated, as even Prescott is forced to admit. The popular historian of the Inquisition is Llorente from whom our American authors generally derive their information on this subject. Now who was Llorente? He was a degraded priest, who was dismissed from the Board of Inquisitors, of which he had been Secretary. Actuated by interest and revenge, he wrote his history at the instance of Joseph Bonaparte, the new King of Spain, and, to please his royal master, he did all he could to blacken the character of that institution. Moreover, this Llorente claims that he burned all the evidence he had for his charges.

"His testimony, therefore, should be received with great reserve. To give you one instance of his unreliability, he quotes the historian Mariana as his authority for saying that two thousand persons were put to death in one year in the dioceses alone of Seville and Cadiz. By refering to the pages of Mariana, we find that author saying that two thousand were put to death in all Spain during the entire administration of Torquemada which embraced a period of fifteen years."

I desire to add to the above that I have personally verified the truth of this quotation by reading the statements, both of Llorente, and of Mariana, from whom the former falsely quotes. In my judgment, if an author lies in one instance, he will lie in every instance where he thinks it advantageous to do so, and therefore his testimony is wholly unreliable.

I would be greatly pleased to see this in Our Sunday Visitor.

Very truly yours,
P. D. TREAR.

Minneapolis, Minn., Dec. 6, 1915.

Dear Father Noll:—

Your paper certainly fulfils a mission, and is just what we need for the instruction of our people. More than that, many copies will be handed over to some non-Catholic friends and neighbors, others will be forgotten in street cars.

The ever more disintegrating forces of a so-called Reformation are fed on misrepresentations of history and Catholic doctrines to keep them from becoming friendly to Catholicity. There are many people jealous of us and dissatisfied with their own religion, and they feel that they must blacken the character of other people to show themselves in a more worthy light. Sometimes we hear people say that we live in the twentieth century, in an age of progress and enlightenment, whereas it is really an age darker than any previous one since Christ's advent. Why? Because there is more hatred, more graft, more murder and hold-ups, more vice, more wars and cruelties, there is more intolerance towards the fourth, fifth, sixth and seventh commandments for oneself, more wholesale lying, persecution and wilful calumniating in religion, as well as in international politics. The one thought today is selfishness, pleasure and comfort, at the expense of everything else. This is the real and sole aim of millions and millions and the good conscientious people are either gradually spoiled by them, as by rotten apples, or they have to suffer in conjunction with others who by their political influence or majority rule the destiny of nations on earth. Look at Europe and Mexico; look at the many follies parading under the thin veil of so-called religions founded and promulgated by men in the last 350 years and you will find that the intelligence of the responsible majority of the human race is not only indicted, but stands convicted as meaning anything and nothing. What is of material advantage, that has become right and desirable! And as people, the most learned and the most ignorant, cannot even agree in material things and natural, tangible conditions, can it be expected that men will be less selfish when they choose and judge things in religion? As to progress, there is some of it if we understand by it quick locomotion. We travel faster than our forefathers, we speak over long distances, many inventions have been intended for the saving of time and to facilitate business transactions. We have less time than our forefathers and yet earn only three meals a day.

Sincerely,
HENRY F. SCHERER.

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